

# The Disciple

A Magazine for Unitarians and other Christian People.

*Nemo Christianus, nisi discipulus.*

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## The Revision of the New Testament.

MEMORABLE as a landmark in the progress of Biblical knowledge in our country will Tuesday, the 17th May, 1881, ever be. On that day the University printers of Oxford and Cambridge gave to the world a Revised Version of the New Testament Scriptures, on the preparation of which, scholars representing every Protestant denomination have been diligently engaged for a period of between ten and eleven years. The purchaser of this volume becomes practically the possessor of the secured results of two centuries and a half of Biblical study, as applied to the settling of the text, and the elucidation of the meaning, of the original documents from which we draw our Christian instruction.

Not only every minister, but every Sunday School teacher, and every intelligent reader of that book which is above all books, should consider it a duty to devote no mere passing glance, but a careful examination, to this new and abundant contribution towards a better knowledge of the New Testament. Fresh light, it will be found, is shed on many a dark place of the Scriptural narrative and the Scriptural exhortation. Perplexities are abated or removed, obscurities are made plain, and the lustre of the original record shines more purely, through the removal of the mistakes which had clouded the accepted representation of the teachings of Christ and his Apostles. The immediate effect of the publication of the Revised Version ought to be, and we believe will be, a revived and enhanced interest in what an old writer calls "the scrutiny of Scripture." The wholesome question will be agitated anew, What really is written in the New Testament, and how does it bear upon the existing teaching and the actual duties of the Church?

Our first impression of the work of the Revisers is one of high respect for the admirable impartiality with which they have carried

out their onerous and responsible task. The finished work which they lay before us, contains the evidence that they have not laboured to secure the interest of any one theological party more than another, but have aimed only at dealing fairly by the Scripture itself, to the best of their light and judgment. In the eyes of those who take strong views of doctrine, one way or another, this may appear a demerit. Neither Trinitarians nor Unitarians, Episcopalians nor Presbyterians, Baptists nor Paedobaptists, will find the work executed precisely as they might have executed it, had they been left to follow their own particular bias. Each section of the Christian community will still perceive that in the field of the interpretation of Scripture its occupation is not gone. If any one had supposed that, by a mere rectification of the translation, the question, for example, of Trinitarianism or Unitarianism would be decided at once, without room for appeal, his anticipation will be grievously disappointed. There yet remains a further task, when all that the impartial translator can fairly do, is ably done. To digest the materials furnished by Revelation, so that Scripture may be seen to be in harmony with Scripture, is the province not of simple translation, but of interpretation, and of theology. The Revised Version places within reach of the Christian public, in a form more free from error than has yet been attained, the materials on which interpreters and theologians must henceforth employ themselves.

Had the Revision effected nothing more than the removal of excrescences from the Sacred Text, and the recovery of true readings in corrupted passages, it would have conferred a priceless boon upon the Christian community. Whichever form of doctrine loses or gains by these necessary alterations of the received text, all who really love the Scripture for its own sake, must rejoice in the restoration of its integrity.

Nor can it be honestly denied that the gains of the Unitarian argument, in consequence of this Revision, are much more important and more assured than those of the Trinitarian dogma. It is freely admitted that the argument for the Deity of Christ is strengthened in some passages of the Revised Version. This is especially apparent in the texts now rendered "our great God and Saviour Jesus Christ" (Tit. ii. 13) "our God and Saviour Jesus Christ" (2 Pet. i. 1). In both these cases, however, the margin concedes the possibility of the older translation, which competent scholars, who are not Unitarians, believe to be the true one. On the other hand, the gains of the Unitarian argument are not open to the same doubt. It is one thing to propose a new translation of a disputed passage; it is quite another to demonstrate that passages once relied upon as the very foundations of the Trinitarian argument have no right to a place in Scripture at all.

This is notably the case with the famous verse referring to the Three Heavenly Witnesses. The fifth chapter of 1 John now reads on smoothly without it, and not a sign is set, in text or margin, to give it the benefit of even the shadow of a doubt.



This is also the case with the passage, long fiercely contested, 1 Tim. iii. 16, which now reads: "And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." The margin here says distinctly: "The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*." This last reading, it may be remembered, is the one to which the late Rev. John Scott Porter strongly inclined, in his *Principles of Textual Criticism*. Since the publication, however, of that valuable work, the discovery of new documentary sources has altered the conditions of the problem.

Great have been, in times past, the battles fought over the expression in Phil. ii. 6, "thought it not robbery to be equal with God." The rendering now given is: "who, being in the form of God, counted it not a prize [the margin says the literal Greek is, *a thing to be grasped*] to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men." And in verse 10 of the same chapter we now read, not "at," but "in the name of Jesus every knee should bow."

It is further a distinct gain to the Unitarian argument that the remarkable statement, hitherto believed to be peculiar to St. Mark xiii. 32, "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father," now appears also in St. Matthew xxiv. 36, "neither the Son, but the Father only." The margin tells us indeed that "Many authorities, some ancient, omit *neither the Son*;" but it is most important to learn that the preponderance of testimony is in favour of the insertion. None omit it in St. Mark.

The list of Unitarian gains is by no means exhausted in this enumeration. Many old renderings disappear, which gave trouble to believers in God's free mercy. Thus, the representation of the forgiveness of sins "for Christ's sake" is definitely pronounced to be unscriptural. In Eph. iv. 32, we now read, "even as God also in Christ forgave you." Many passages are now presented in a form in which the truth of the Divine Unity shines forth with additional clearness. Thus, in St. Mark xii. 29, we now read: "The Lord our God, the Lord is one." Many passages exhibit in a stronger light the subordination of Christ to the Father. Thus, in Acts iii. and iv, while the margin allows the rendering *Child*, the text gives, in four places, "his Servant Jesus," "his Servant," "thy holy Servant Jesus, whom thou didst anoint," "the name of thy holy Servant Jesus."

These reinforcements of the Unitarian position are all the more impressive, inasmuch as the Revisers furnish them with no object in view but the exhibition of the real language of Scripture. Other indications in their work show that they have acted with no bias at all in favour of the Unitarian view. Where it was honestly possible to do so, they have followed the leading of the Authorised Version,

and have rendered the Sacred Text in accordance with the principles of the current theology. The numerous changes which look the contrary way are simply the unforced results of independent scholarship and critical fidelity.

We have said enough to convince our readers of the supreme interest and importance of the volume just published. Hereafter we may recur to the subject ; at present we only beg of all whom our words can reach, to lose no time in making themselves thoroughly acquainted with the Revised New Testament.

## Mother Margaret.

**W**HEN Rowland Hill, the founder of Surrey Chapel, not the founder of the Penny Post, was living at Somers Town, he would often send out for a little maiden from a Roman Catholic Orphanage hard by, to read to him at dinner, to "cure him," as he said, "of the bad habit of eating too fast with a book in his hand. This child, of modest mien and pleasant voice, was Margaret Hallahan, the daughter of Irish Catholic parents, born in London, 23rd January, 1803. Her father had once been well-to-do, but misfortune had sunk him to a day labourer's position ; and on the death of both parents from consumption, poor Margaret was thrown destitute on the mercies of the world at the age of nine.

The child had a strong nature in a frame which, in spite of an attractive exterior, was filled unusually with the seeds of disease. Physically speaking, her life was one long struggle with pain and weakness, a struggle protracted to her sixty-sixth year, and invisible to outsiders, owing to a cheerfulness, and even buoyancy of temper, with which she combated terrible suffering, even through her last months of spinal agony. Morally, she developed a character of singular power, directness, sweetness, and simplicity. Religiously, this patient, unobtrusive, hard-working woman became a very important factor in the revival of Roman Catholicism in England.

Her biography shows us that the faith instilled into her infant mind, by the parents whom she had so early lost, was converted into a distinct missionary zeal during a residence at Bruges in the service of an English family. She returned to her native country in her fortieth year, to devote herself to the organisation and superintendence of Catholic institutions. With the exception of a journey to Rome in 1858, a journey undertaken in order to gain for her work the highest sanction of her Church, she knew no relaxation in her toil, patiently and successfully labouring at Coventry, Clifton, Leicester, Rhyl, Walthamstow, Stepney, and other places, having her headquarters at Stone, where she lies buried.

Viewed historically, the influence of Mother Margaret, may be



said to have accomplished two things; the establishment in various parts of England of religious communities of women, under what is known as the Third Order of St. Dominic; and the revival of the use of images of the Virgin Mary in Roman Catholic Churches, a use unknown in England when she began her career, and introduced by her from Belgium. Neither of these achievements can interest the Protestant mind very deeply; and if this were all that we could record of Mother Margaret, the general feeling among our readers would probably be that hers was a wasted life. We have found, however, a remarkable fascination in the character, and especially in the religious character, of this earnest and zealous daughter of a faith in many respects alien from our own. We think it well that Christians should understand, better than they sometimes do, that in all varieties of the religion of Christ, there is room for certain great underlying realities of the spiritual life, inviting the flow of a mutual sympathy and the exercise of a mutual respect, in spite of those equally real differences which effectually destroy the possibility of an all-inclusive ecclesiastical association.

Mother Margaret had no love for Protestantism. "If they ask you," said she, "who founded the Protestant religion, tell them 'the devil.' I never give any other answer, and I hope, please God, I never shall." She took pride in assuming to herself a name which to most ears carries an odious sound: "Thank God I am a *bigot*!" If a bigot be one whose nature presents a virgin fortress of childlike certainty, which neither doubts nor misgivings have ever attacked, then certainly Mother Margaret had every right to the designation in which she gloried. Yet it is worth noticing that, with an almost infantine delight in the accessories of Roman Catholic devotion, and with even a tendency, which she could not always repress, to *dance* in a triumph of native glee before the altar which she had spent hours in decorating, there was about her a sobriety of belief, which imposed some healthy restraints on an exuberant piety. She had no appetite for the licence of Italian Mariolatry; when some of the extravagances of this school were read out to her, as criticised in a famous Letter by Cardinal Newman, she stopped her ears in horror, and refused to listen.

Accepting without question the traditional teaching of the Roman Catholic Church, and ready at all times to go into rapture at its mysteries, the religious as well as the outer life of Mother Margaret was intensely practical. One who knew her well, himself a Roman Catholic Bishop, has summed up in three sentences the foundations of her experimental and vital faith, "'God alone,'—this was the first of Mother Margaret's principles, both of contemplation and action. 'There is nothing like prayer,'—this was the second, and a necessary consequence of the first. 'You cannot truly love God without loving souls.'—this was the third principle that completed the circle of her wisdom."

While yet a child, "a representation of the ever-watchful eye of God, which was painted in a triangle over the high altar in the church,"

exercised a moral fascination upon her. "She believed it to be the veritable eye of God, and observed, with a sensation of awe, that in whatever direction she moved it appeared to follow her." This feeling of Divine oversight and nearness never deserted her. A convert had spoken to her of the difficulty experienced in gaining the habit of always raising the heart to God, the first thing on waking in the morning. "What! Don't Protestants do that? Why, child, what else could you have thought of?" Finding, in a book of prayer, the direction to "begin by placing ourselves in the Divine presence," she laid it down with the exclamation, "What nonsense! Why, one is never out of His presence!" It was explained that the writer spoke of an act of the soul by which we set ourselves consciously in the presence of God. "I don't understand all these *rigmaroles*; if you are always in His presence, how can you put yourself into it more?" This directness of spiritual impression was the stronghold of a great unselfishness. "She was accustomed to say, that when forced to fix her eye on herself, she could only make a great sign of the cross over the abyss, and go on, looking up to God." The expressions of her confidence in the Divine care were often quaint enough but always real. She would not allow even a complaint about a wet or a cold day; "it was God Almighty's weather, though not perhaps His very best." Pictures of the terrors of Divine judgement affected her but little, and she never employed them as a religious incentive. "I like my sisters to be led by love. I know some saints say that you must go to hell in your lifetime, if you want to keep out of it after death; but, for my part, I don't want to go there alive or dead!" And again, "When they threaten me with hell, I am not in the least frightened, for I don't intend to go there; but I do tremble when they talk of the abuse of grace."

Mother Margaret's prayerfulness was the natural outcome of this strong and loving sense of God. She recited her litanies as bidden by the Church, and with a real zest. But on being asked for instructions as to how the appointed prayers were to be followed, and what was to be thought of in saying them, she frankly confessed that these were points that did not trouble her; "I just stand up before God and say it in his presence as well as I can." Her biographer tells us that "what she cared for, was to get the root of faith firmly implanted in the soul, well knowing that, once there, it would not fail to put forth the blossoms of devotion. The tendency to reverse the process, and to make piety consist in certain devout practices, nay, even in the mere frequentation of the Sacraments, was an abuse she found no words strong enough to condemn. It was what she called 'shim-sham piety.'" Accordingly her own private devotions were in few words. Indeed she used to say that she "could never put into words what passed between her soul and God;" but she added, "Truly, prayer is my light!" A frequent supplication of hers was this: "Lord, deliver me from all human respect, double dealing, and servile fear." And of other prayers, this, from St. Bernard, was one of her two chief favourites, the other being equally brief, and



equally free from the intrusion of any dogmatic theology :

"I come, O my Centre and my Sweetness, to seek Thee and to sigh after Thee. Yet I am content neither to find Thee nor to feel Thee, but only to see Thee by faith, and to suffer for Thee with fidelity. I am satisfied and content that Thou art so good, great, glorious, rich, and happy in Thyself. And I am confident that Thou, in Thy good time, wilt make me rich in Thy mercy and happy in Thy love. For in this pilgrimage I desire no other happiness than true humility, nor greater riches than naked charity."

If this be, as some may think it, a mystical prayer, the good woman who made it her own was no mystic, in the sense in which that word is often used, to describe one who lives in mere contemplation, without active sympathies for the work of God in the world of men. "Over the people, writes Bishop Ullathorne, "and especially over the young women employed in ribbon-weaving, she exercised a spiritual influence in a very unusual degree. I have often asked myself what was the secret of that marvellous influence which she exercised ; and I believe that it lay, not only in that great, warm, loving soul of hers, that was always going to God ; but also in her faith in other souls, in what they are, in what they have latent in them, and in what they are capable of." Nothing is more remarkable in her dealings with the religious needs and difficulties of those about her, than her sound, healthy, good sense. "I never like you less," she said to one of the Sisters of her community, "than when you are trying to be *extra* good." To another : "Now I don't want you to change, but to perfect your nature, and to mortify what is wrong." And by this "mortification" she meant not self-imposed penances, but a real work of inward spiritual self-control. "Whatever you do, child, eat well and sleep well," she more than once broke forth, when a young novice would attempt the folly of a too rigorous fasting. "For she argued that, if they did not eat, they could not work, they could not teach, they could not sing the Divine praises," they could not even keep the appointed fasts of the Church. Life, in her view, was to be consecrated to God, in constant usefulness, and therefore it must be duly sustained. "Thank God," she wrote, "we work hard, pray hard, and live hard ; may it be so to the end !"

"What a woman that is !" exclaimed a friend whom she had visited in his last illness, "She would put life into a dead body !" Of the difficulties in her work she had a clear idea, but she grandly, almost gaily persevered in her determination to surmount them. She talked of a new church at Stone, and had magnificent schemes of a noble pile surmounting a lofty hill. When reminded that there was nothing like a hill in the neighbourhood, "Well, my dear," she replied, "*I suppose we can make one !*" The answer was characteristic of her undaunted energy. The tact of her kindness was equally characteristic. At a certain feast, a poor epileptic girl had been placed apart, by way of precaution against a sudden seizure. The sad, disconsolate little figure attracted Mother Margaret, who "immediately went up to her saying, 'What sitting at a table by yourself? How grand ! That is just what they give the Pope !' The child's face brightened at once." One of the sisters under her care said, "I never felt her reproofs chill

me ; on the contrary, they seemed new ties which bound me to her more closely."

It is very touching to remember that all this energy, good humour, and consideration were persevered in for long years in spite of a condition of body, under which many a spirit, naturally bright, has been known to sink into the helplessness of the morose invalid. Neither her face nor her hands gave indications of the progress of a disease which she carefully concealed from those among whom she worked. One of the most touching stories in her biography is that of the visit paid to her cell, very early one morning, by a sister who felt herself not well, and wished to ask exemption from attendance at an early service. Softly opening the door, she saw, unobserved, that Mother Margaret was already up, engaged in washing the sores which at that time covered nearly her whole person, and praying aloud, as she did so, for strength to get through the duties and fatigues of the day. Needless to say that the sister felt somewhat ashamed of her errand, made haste to retreat unseen, and took her place as usual in the choir.

Such a life as this, it is good for us to know. Here religion exhibits itself in a spirit which is above all forms. Here the essential beauty and genuineness of a lovely soul approaches us with a persuasive power, which surely wins our hearts, whatever be the just protest of our understanding against the environment which circumstance and education threw around it. Beneath the chancel floor at Stone lies what was mortal of one who truly served God, and truly loved and lived for her kind.

### Spell-bound.

**I**T is Monday morning. The sun is shining gloriously, and all nature is opening out into summer's rich beauty after recent rains ; the grass of meadow-lands looks greener, the skies overhead are of deeper blue, and even the little hearts of the birds seem filled with new joy since the clouds have discharged their kindly mission, and given drink to the thirsty earth. All this is evident to me, in the outlook from my study window ; but with all her attractions Nature does not win any further homage from me than this indoor beholding of her this morning.

It is half strange to myself that it should be so ; for, on these mornings that follow the minister's day of "special business," it is not uncustomary with me to betake myself to the beauties and solitudes of Nature ; and in visions of her spreading and encircling glories, and in hearkening to her varied voices in the heart of vale or forest, or as she speaks in the ocean's eternal music, to refresh the body and mind, and to reinspire the spirit by contemplation of her wondrous forms and awe-inspiring mysteries. So I have often done on a morning like



this, till, with the greatest modern interpreter of Nature's moods and genius :—

“ I have felt  
 A presence that disturbs me with the joy  
 Of elevated thoughts ; a sense sublime  
 Of something far more deeply interfused,  
 Whose dwelling is the light of setting suns,  
 And the round ocean and the living air,  
 And the blue sky, and in the mind of man :  
 A motion and a spirit, that impels  
 All thinking things, all objects of all thought,  
 And rolls through all things. Therefore am I still  
 A lover of the meadows and the woods,  
 And mountains ; and of all that we behold  
 From this green earth ; of all the mighty world  
 Of eye and ear,—both what they half create,  
 And what perceive ; well-pleased to recognise,  
 In nature and the language of the sense,  
 The anchor of my purest thoughts, the nurse,  
 The guide, the guardian of my heart and soul  
 Of all my moral being.”

But this morning I go not forth ; not because I am too weary to make the effort, for though yesterday brought the sad duties of visiting the dying aged, and those who weep the loss of young children, in addition to the morning and evening service and afternoon class for young men, there is no indisposition to be stirring to-day. The truth of the matter is this. Lying on the study table, and meeting my eye with a quiet and persistent rebuke, is a message from yourself, Mr. Editor, about an article for your periodical ; a message for some days unheeded. As I read again this little card, which the civilization of to-day has enabled to travel well nigh 300 miles at so little cost, it exercises a spell over me greater for the time being than the beauty of Nature that streams in through the open window. It hints that pen and paper is to be the immediate sphere of exercise, rather than the fields, and lanes, and woods. Alas, that on so glorious a morning a tiny piece of pasteboard should become so omnipotent a communication to a tender conscience ! If in this nineteenth century so little a thing alters the plan of one's wonted doings on a Monday—the day of all days on which a minister is apt to say “ I go a fishing ”—what, as many more centuries hence, will be the power attached to such a small postal message, when, in the evolution of the race, the conscience has become a still tenderer and more susceptible guide of action and destiny ? I dare not attempt an answer. But to your card I must reply, and nothing, I find will satisfy the feelings it has evoked in me, but that I write something, not to you personally, but for the magazine which this seemingly innocent but terribly tyrannical card claims to represent.

I am impatient for a subject. I hesitate and am in doubt. The card offers no guidance. How often is it thus ! Something appeals to us, and prompts to duty ; that duty is to be done, is clear ; but the way of fulfilment is hidden. But what is this lying on the table

by its side? A little volume bound in green cloth, a little oblong volume, some four and a half inches by three and a half, with bright red edges. I open it, and glance at the title page, and read "The New Testament of our Lord and Saviour Jesus Christ, translated out of the Greek: being the version set forth A.D. 1611, compared with the most ancient authorities, and revised A.D. 1881." Here, then, is a topic for thought.

The labours of the committee for the revision of the authorised version of the New Testament are at an end, and the results of years of reverent, patient, and combined study are offered to English readers for a few pence. That such a work has been achieved, whatever we may think of it in detail, bespeaks at once the vitality of the Bible-loving spirit of Protestantism, and the generally felt need among Christian people for greater accuracy in the English dress of the Bible which they love. Blind worship of the Bible is becoming almost extinct; but our appreciation of it has grown more profound with our growing knowledge of its origin and wonderful history; and this new effort to make our English version more closely reflect the beauty and sense of the Greek original deserves a hearty reception. Opinions as to the wisdom of particular changes introduced will greatly vary, but no one will question the sincerity of the motives of the committee, or that they were actuated throughout by loyalty to the truth as they recognised it.

To the popular eye, and even to the more discerning critical mind, though for different reasons, the work of the Revisionists will not appear free from blemishes; and even beauty of style and rhythmical expression must necessarily at times be sacrificed to literalness. The volume will certainly have the effect of quickening the general interest in those writings which are of supreme value to Christendom. And being the combined achievement of scholars of every shade of Christian belief, will secure wider attention than the earlier efforts of able and distinguished scholars working in the same direction, but in individual lines, have done.

To the result now effected Samuel Sharpe ever since 1840, Constantine Tischendorf in 1868, Dean Alford in 1869, by their revised or critical editions of the English New Testament have all contributed; and in appreciating the present achievement their noble personal efforts ought not to be forgotten. Indeed, it may truly be said that most of the important changes which are now for the first time made known to the general public, were, forty years ago, anticipated by the most venerable scholar of our Church, in his English version from Griesbach's Text, just referred to. Being a personal endeavour, like the others mentioned above, it of necessity had a more limited circulation than the present combined work will have; but, by such efforts, Mr. Sharpe and others have placed students under large obligations, which must not now be forgotten.

Having written thus far, I abandon my quill for the present. The sun still shines, and I will take a ramble. My conscience is at ease. Nature seems all the lovelier, and the birds more joyous.



## Congregational Memoirs—Templepatrick.

### V.

**A**LTHOUGH Josias Welsh was, as we have seen, formally deposed from the office of the holy ministry on May 12, 1632, he does not seem to have been, for some time, practically interfered with in his work at Templepatrick, where apparently he continued for a few months to preach in the church as usual. This we learn from a letter which he wrote, five months after his formal deposition, to Ann, Countess of Eglinton, whom her contemporaries describe as a "rigid Presbyterian," and with whom Mr. Welsh had probably been acquainted in Ayrshire. This letter is dated "Templepatrick, October 19, 1632," and has been fortunately preserved. It is too long for insertion here entire, but it would be unpardonable not to give (as we now do) those parts of it which relate to the congregation of Templepatrick, and to the religious condition of that parish and neighbourhood at the period of which we are treating. The original spelling is retained.

"MADAME,—I have made bold to writte these few lynes to your ladyship, haveyng the conveniency of the bearer. I confesse my neglect in this dutye, but truelie my indisposition and want of ane heart fit for any good dutye hath been my hyndrance. But now, dead as I am, I adventure, and specialle beeyng encouraged with good tydyngs that I have to writte to your ladyship which I know will be as refreschyng as cold waters to ane wearye and faint person—to wit, the Lord's work prospereth gratiouslye in this country. It spreadeth abroad (blessed be His name); and notwithstanding the great opposition it hath, it flourisheth indeed lyke the palm tree; and sua [so] the last Sabbath in Antrim, ane English congregation, the superstitious form of kneelyng at the Sacrament put away, and the true paterne of the Institution directlye followed, which was ane thyng that wee could not looke for in that place. It is true the work hath been opposed, and sore set too, but blessed be His holiness, it hath done no harm, but good, for now the Lord worketh more in one day than in ten before, and where they flocked before, they flocked ten tymes more, sua [so] that in this little church Sunday was senyght wee had above 14 or 15 hundreth at the Sacrament, and never such ane day had we from mornyng to nyght, without faintyng or weariness (praise to His name). Such motion I never saw, new ones comyng in that never knew Him before. Your ladyship shall be pleased to marque God's wisdom, that since the bishop begawn to question us there is, I dare say, above three hundreth that God hath taken by the heart that never knew Him before, and this within this seven moneths. Upon this condition long may we be in question, and never may the Bishop rest.

"And blessed be the Lord moreover, His wisdom hath sua [so] disposed the matter that stil the scourge hath been shakying over our heads and never removed, but the execution delayed from tyme to tyme. He will not let be laid on yet, having ane respect of the weakness of some who hath need to be better strengthened yet, and that others may be brought in, neither will be removed altogether, and sua [so] keepeth the people aflocht [afloat], and giveth them not leave to settle in security, but maketh them greedye to use their tyme wich is allotted them, and sua [so] our God is wyse, and turneth their courses against themselves for the furderance of His own cause. We have gotten tyme yet till May day, and that unexpectedly contrarye to their purpose, and I hope more good will be done in this tyme than all the malice of both divells and men will be able to remove. . . . I humblye entreat of your ladyship for ane copie of the letters your ladyship hath of my father's, for the Primate hath laid ane charge upon me to get the cople of all his letters, and send them to him. My wyfe and my sister hath their humble salutations remembered to your ladyship."

In the above letter Mr. Welsh speaks of the deposed ministers having "gotten tyme yet till May-day, and that unexpectedlye contrarye to their [enemies] purpose." Through whom this relaxation was obtained does not appear. It certainly was not through Primate Usher, who had interfered on a previous occasion, for that prelate, when asked to intercede again on behalf of the deposed ministers, had said that "he could do nothing against the king's letter." But by whomsoever the relaxation was procured, it does not seem to have been of long continuance. The sentence of deposition, which had been pronounced in May, 1632, was soon more vigorously enforced than it apparently had been at first.

In the case of Josias Welsh this was certainly done, for although that minister (not being able, in consequence of the state of his health, to return to Scotland, as the other suspended ministers at this time did), continued to live in Templepatrick, and also, as we have seen, continued, notwithstanding his deposition, to officiate for a short time in the Parish Church; yet after a little the doors of that edifice were undoubtedly closed against him. This appears from a fact mentioned by Dr. Stephenson, who tells us that "after Mr. Welsh's deposition his congregation often assembled on the Lord's Day at his house, where one of the doors opened into his garden, in which the greatest number met. In this door he stood and performed the duties of public worship." This would not have been necessary if the Parish Church had still been open to Mr. Welsh, as it apparently was (notwithstanding his formal deposition) when he wrote his letter to Lady Eglinton. For the account of Mr. Welsh's preaching to his people in his own house, Dr. Stephenson quotes no authority. It was evidently founded upon local tradition, and its very particularity is a strong presumptive evidence of its truth.

Blair of Bangor being at this time in England, where he had been sent by his brethren with a petition to the king on their behalf, Josias Welsh, who seems to have been always on terms of particular intimacy with Blair, made a visit to that gentleman's family at Bangor. In the course of his visit he professed to Mr. Blair's wife his fears concerning the issue of the business upon which her husband had gone to London, whereupon the lady said—"Let none of you who are now silenced doubt of obtaining full liberty to preach in your own pulpits, but (she added) that freedom will be of short continuance." Accordingly, early in 1634 Blair did return from England "with a just and favourable letter from the king's majesty" to Lord Deputy Wentworth, in consequence of which that nobleman was obliged, very unwillingly, to relax so far as to write to the Bishop of Down to grant the suspended ministers six months' liberty. This was in May, 1634. At that time Welsh seems to have been again at Bangor with his friend Blair, for the latter speaks of Mr. Welsh and himself "coming together from the Bishop's house," where they had probably been to receive the official notification of their temporary restoration to the office of the sacred ministry.

But Josias Welsh did not long enjoy his freedom. The liberty



granted to him was short. His life was shorter still. He died in the month succeeding his restoration—viz., on June 23, 1634. As his friend Blair says:—"Mr. Welsh had preached a few weeks in his own pulpit when he was perfected; a loss to the surviving, which was most justly bewailed." Dr. Stephenson conjectures that Mr. Welsh's preaching to his people between two open doors in his own house after his exclusion from the church, may have injured his constitution, which was never, apparently, very strong, and brought on an illness from which he never recovered.

On his death-bed Welsh was attended by his two friends, Blair of Bangor and Livingston of Killinchy, the latter of whom gives the following touching description of the closing scene:—

"On Monday, June 23, 1634, the Lord was pleased to call home worthy Mr. Josias Welsh. I heard of his dangerous sickness on Sabbath afternoon before, and came to him to Templepatrick about eleven o'clock at night. Two hours after came Mr. Blair. He had many gracious and edifying discourses, as also some wrestlings. One time when he had said 'Oh! for hypocrisy,' Mr. Blair said to the great company of Christians present, 'see how Satan knibbles at his heel, when he is going over the threshold of Heaven.' A little after, I being at prayer at the bed side before him, and the word 'Victory' coming out of my mouth, he took hold of my hand, and desired me to cease a little, and clasped both his hands, and cried out, 'Victory! victory for evermore,' and then desired me to go on in prayer, and within a short time he expired."

Dr. Stephenson tells us—what we can well believe—that Josias Welsh's death "was greatly lamented by his people. Their regard was expressed by grief, and by conducting his funeral with the utmost decency and solemnity to the church where they deposited his remains." Amongst the ministers who attended Welsh's funeral at Templepatrick was his neighbour, Stewart of Donegore, of whom we are told that on that occasion he "stood some time at the grave as a sad observer of such a thing, and to some who were by said—"Who knows who will be the next?" but none answering, he said to them, 'I know,' and thus turned away." He meant himself, which turned out to be the case, for he died within a month after Welsh's funeral.

In the anonymous manuscript already referred to, dated February 17, 1779, which is entitled, *A brief account how Mr. Welsh, the first Presbyterian minister in Templepatrick, was fixed there*, and which is now in the possession of the present writer, it is stated, "the above Mr. Welsh was buried in Templepatrick church-yard, but the original inscription on the tombstone is defaced, and only the time of his death is again put on it. But there was at the bottom of the original inscription, the following verse:—

"Here lies interred under this stone  
Great Knox's grandchild, John Welsh's son;  
Born in Scotland, and brought up in France,  
And then came to Ireland, the Gospel to advance."

Dr. Stephenson, who had evidently seen and used the manuscript in which this verse is given, tells us that Mr. Welsh's people "laid a stone on his grave, with a Latin and English epitaph. The stone was accidentally broken, and the part with the Latin verses is lost. The English verses [which Dr. S. gives as above] are expressive of his family, his education, and conduct."

Of the somewhat singular inscription thus described by these two writers, no traces are now to be found. The following is the only inscription which is now to be seen on Josias Welsh's present tombstone at Templepatrick; and which is given *verbatim et literatim*, as copied by the present writer from the original.

HERE LYETH THE BODY OF THE REVERENT MR. JOSIAS WELSH,  
MINSTER OF TEMPLEPATRICK, WHO DYED ANNO DOM. 1634.

The above is also the only inscription which Mr. Benn (who visited the spot) mentions in his article in the *Belfast Magazine* for May, 1825, as being then visible on Welsh's tombstone. And yet in the same year (1825) appeared Dr. Stephenson's *Essay*, in which the English verses are given, and given in such a way as would lead the reader to infer that they were still on the tombstone, at the time when the Dr. wrote; for he says of them that they *are* [not that they *were*] expressive of Mr. Welsh's family, education, and conduct. Perhaps this apparent discrepancy may be thus explained. The original tombstone, with the Latin epitaph and English verses; having been, as we are told by the writer of the anonymous manuscript, injured before 1779, may have been then renewed, and replaced by the present tombstone with the short English prose inscription, which has been given above. The English verses, as they had appeared on the original tombstone, being of a kind to fix themselves easily in the popular memory, may have been handed down by local tradition. The writer of the manuscript of 1779, having thus heard of them, may have inserted them in his manuscript, where however he speaks of them as things of the past, for he says, "there *was* at the bottom of the original inscription the following verse." From this manuscript Dr. Stephenson, in all probability, copied them; but did so in such a way as to lead to the erroneous conclusion that, at the time when he published his *Essay*, they were still to be seen on Mr. Welsh's tombstone. As to the Latin epitaph, it was not so easily remembered by the people of Templepatrick; and has, therefore, we fear, been irrecoverably lost; for no traces of it are now to be found, nor of the original tombstone on which it was written.

Concerning this case of Josias Welsh's broken tombstone, communications appeared in the *Orthodox Presbyterian*, vol. i., p. 62, and in the *Bible Christian*, vol. i., p. 87. To those communications the curious in such matters are referred; but the statements therein contained do not seem to remove the mystery which therefore still hangs, and perhaps will always hang, over the original condition of the last resting place of the first minister of Templepatrick. It is pleasing to be



able to add that at present the graves of three of the former ministers of Templepatrick, including that of Josias Welsh, are enclosed with a neat iron railing, and treated with the respect which one always likes to see paid to "the sepulchres of the righteous."

As to Josias Welsh's "maintenance," or pecuniary support during his ministry in Templepatrick, nothing definite is known. If he received the salary connected with the episcopal vicarage of the parish, under Lord Chichester as lay rector, it was only £10 a year, as appears from the episcopal returns. Something additional he may have had, as chaplain to Captain Norton, the squire of the parish; and also something in the way of "stipend" from his people, but this latter sum, if it had any existence, was, we fear, not by any means considerable.

The place of Josias Welsh's residence in Templepatrick cannot now be accurately ascertained. It has been conjectured that he resided at Kirkhill, which was for many years a parish farm, and which was certainly the dwelling-place of several of Mr. Welsh's successors in the ministry of Templepatrick.

Of Welsh's family or descendants there is little authentic information. His letter to Lady Eglinton, as quoted above, tells us that at its date (Oct. 19, 1632), he had a wife and a sister living with him. We know, also, that his wife survived him; for Stewart of Donegore who attended his funeral, speaks of having left his wife behind him, "*with Mr. Welsh's widow*," but who that lady was, does not appear. As to Welsh's family he certainly had one son, John, who became minister of Irongray in Scotland. He probably had other children, and as they (if there were any such) would be, through their father, the great-grand children of John Knox, there are several respectable families in England and Scotland, who have been anxious to make out their descent, through some of these children of the first minister of Templepatrick, from the Scottish Reformer. The representatives of some of these families have favoured the present writer with their correspondence on this subject, but he cannot say that their joint researches have led to the accurate identification of any other children of Josias Welsh besides the son, John, minister of Irongray, already mentioned. Jane Welsh of Craigenputtoch, the wife of the late Thomas Carlyle, claimed descent from Knox's youngest daughter, who was the mother of our Josias Welsh; but this may have been through some of the minister's brothers, and not through the minister himself.

As to Welsh's own genealogy, it was most respectable. The first Presbyterian minister of Templepatrick had royal blood in his veins. Through his mother he was lineally descended from Robert II. King of Scotland. He was also the great-grandson of a Scottish Peer (Andrew third Lord Ochiltree), and the second cousin of the second Lord Castle-Stuart. He was, therefore, by birth a gentleman, as indeed were most of his contemporaries in the Irish Presbyterian ministry.

## “They spake often one to another.”

WHO were these, so bold, so free, and yet so reverent, of whom the last of the prophets thus speaks? For it must be remembered that the times were not in their favour. Cold formality prevailed, accompanied with much secret and some open infidelity. The Lord, even Jehovah, it is expressly stated, was “wearied with the words” of mere will worshippers, who profaned the altar and polluted the table of their God, who had brought the worst in lieu of the best of their flocks for a sacrifice, and who had said that even these contemptible offerings were “a weariness.” The defection seems to have been general, and to have pervaded all ranks; for even the chosen ministers in holy things are not acquitted of the disgraceful charge. But all was not barren. There was yet a remnant which had not gone out of the way, the salt had not quite lost its savour, and, however despised, probably jeered at, a few were to be found, a faithful few, unseduced by the careless and the profligate around, and who kept themselves loyal and obedient in the midst of sin and the allurements to apostasy. The light of their lamps would not have reached far, and might have only too surely shewn the thick darkness spread over the land; but these courageous persons were true to their convictions, delivered their own souls, and helped to deliver the souls of others. Theirs was a brave and much needed testimony to the cause of righteousness, and though set at naught by the majority, was of lasting use to elevate and ennoble the mind, under circumstances of doubt and gloom.

Of such persons, among the truest heroes of their race, we may, allowably, form conjectures, and these we imagine are not very far from the truth.

They must have been, we conceive, *well principled men*, who thoroughly understood the doctrines they professed, who held them as true and beyond all price. Each one of them would have been ready to say with the patriarch “Till I die I will not remove my integrity from me.” Such are of the race of martyrs and confessors, and of such the world has never yet been worthy. The men of the plain of Dura who feared not the furnace, though seven times heated, were of them; and so were those who were sawn asunder, and who were slain with the sword; men of unflinching resolution, who have hugged the stake and kissed the faggots that were to consume them. All may not have had this firm unwavering faith; but numbers, naturally timid, have been upheld in the day of fiery trial, and endured to the end. The Master himself was in great agony in the garden; but he prayed, and the hour of suffering was also the hour of triumph; he drank the cup, and he fulfilled his course.

They must have, also, been *devout God-fearing men*, earnest in prayer, and resigned to whatever was the Divine will for their good. They were not ashamed of being religious, in a day of rebuke and blasphemy. It might be unfashionable, nay, it might be unsafe, to make any open public profession of their belief; but this moved them



not. They had an illustrious example in one of the noble Babylonian exiles. When Daniel knew that the writing was signed, he went into his house, and with open windows, that all might take notice, he prayed thrice daily on his knees to the only Lord, with his face turned towards the Holy City. It was not ostentation, it was simply obeying the call of duty, before that of worldly interest. So the early Christians met, on the first day of the week, to break bread; and thus to testify their faith. Our sturdy Nonconforming ancestors in like manner, "spoke often one to another" out of the very earnestness, nay, at times the bitterness of their emotions. The word was as a fire in the bones. They were fined, sequestered, imprisoned, for frequenting what were called conventicles. They met often by stealth, in poor cottages, in woods and fields, in caves and recesses, for prayer and exhortation. Thanks to their indomitable courage and perseverance, we, through their great and generous travail, now enjoy perfect freedom.

They were a *scattered* people. The land to which the Jews returned was not very large, but it was of sufficient extent to preclude much intercourse between those who lived at the extremities. Their meetings would, consequently, be by threes and fours, or with a couple or so of neighbouring families. The men of the North would be quite unknown to those of the South. East and West would be equally ignorant of each other's proceedings. Still, their hearts were fashioned alike; they answered to each other as face to face in water. The spirit was the same, all animating and controlling, of love and soundness of mind. That spirit quickened and nerved whilst it comforted and cheered. Often as the pious worshippers met, they spake of what God had done, would yet do, for the land and themselves. They made straight paths for the wandering feet, they confirmed the feeble knees, and they consoled the heavy in heart: and so they would find that, cast down, they were not destroyed.

They were *poor* men. We do not mean abjectly poor, destitute of the bare necessities of life, or dependent on alms for subsistence; but of low estate, working with the labour of their hands, and honourably earning their daily bread; humble, and content with their lot, because to abide on it was to fulfil the will of God concerning them. Such honest toilers have formed the majority of mankind in all ages, and have ever been the strength of a nation. "A bold peasantry, a country's pride." A great writer has well said: "Religion operates most upon those of whom history knows the least: upon fathers and mothers in their families, upon men servants and upon maid servants, on the orderly tradesman, the quiet villager, the manufacturer at his loom, the husbandman in his fields." It is the industrious deserving poor, the "bees," who have for ages kept together the Christian Church, whatever be the denomination. Whilst in our assemblies it is too much the fashion now, as in very ancient times, to make account of the man with a gold ring, arrayed in goodly apparel, in marked preference to the poor man in threadbare raiment, it is after all the poor who are the constant and most

zealous attendants on the services of the sanctuary, and who join most heartily in them, drinking in every word of the discourse which furnishes for them the spiritual nutriment of the ensuing week. Said a rich member of the aristocracy of a certain congregation, a long time since, to the writer of this article, referring to the election of one of our most deservedly popular ministers: "It was you, the 'gallery people,' who chose Mr. A——. See your power here!" This was a graceful tribute to the good sense, the earnestness, and the right feeling of the humbler workers. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith?"

They must have been men of *large experience*; experience of the dealings of God towards them as members of the commonwealth of Israel, and as individuals. What nation on earth was ever visited so largely both by the goodness and severity of Jehovah as that of the Jews? Thoroughly persuaded of the Divine origin of the Mosaic dispensation, and that the Hebrew people were from the first set apart from the rest of mankind for the wisest and most benevolent purposes, we can enter into the feelings of the returned captives at this juncture—into their hopes and fears, their need of fellowship, of mutual aid and consolation. Each one of these good men had an experience of his own, both to think on and to communicate. Among them, how much would there have been to recount, and to wonder at, and to make the hearts of those around sorrowful and joyful! There would be speaking of the mercy of God in extremity; of light arising in the midst of darkness; of the fightings without and the fears also within. There would be fond questioning as to when the walls of Zion were again to be built up, and how soon the Temple, that was to be the glory of all nations, would be opened in all the majesty of the Shechinah. Perchance, the long promised deliverer would come in their day, he that was to turn the hearts of fathers and children to each other. They themselves had borne and kept patience, had laboured and not fainted. They were still burdened in their earthly tabernacle; but they were courageous and inflexible, "resolved and steady to their trust." Well is it written, "God always chooses His own fitting instruments. In the decision of momentous questions, rectitude of heart is a far surer guarantee of wisdom than power of intellect." So it was with these devout, pure-minded, humble men. For, are we not told that "the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name? And they shall be mine, saith the Lord of Hosts, on that day when I make up my jewels."

### The Lord's Prayer.

A VERY general feeling of pain, almost of consternation, has attended the discovery that, in the Revised Version of the New Testament, the hand of emendation has been laid upon the



hallowed language of the Lord's Prayer. The changes introduced are twofold. There are omissions, and there are alterations.

In regard to the first class of changes, the Revisers evidently had no option. The original text had been tampered with. Both in St. Matthew and in St. Luke, but especially in St. Luke, copyists had inserted phrases which formed no part of the original record. These, it was the first duty of the Revisers to remove; and they have performed their probably unwelcome task very faithfully. In St. Luke, we have accordingly what seems now to us, a much abbreviated version of the Prayer. But we must remember that the brevity is that of the original; the phrases which we miss were due to the zeal of the copyist, willing to assimilate more exactly the briefer form, supplied by St. Luke, to the ampler model furnished in St. Matthew. This ampler version, again, is denuded of the doxology, in other respects remaining textually the same.

Yet, as it stands in the Revised Version, it does not seem at all the same. The English is much modified, particularly in the concluding clauses, and to many it will hardly appear to be the same Prayer. For purposes of comparison, we present here the revised editions, both of the shorter and the larger form. This is how it now stands in St. Luke xi. 2-4:

"Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation."

In St. Matthew vi. 9-13, it now reads thus:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*."

Except that, in a matter of this kind, any change, however well-founded, cannot fail to be unacceptable—disturbing, as to some extent it must, associations peculiarly sacred, and peculiarly personal—the expression "Bring us not into temptation" will scarcely, on reflection, be seriously objected to. It is certainly nearer to the Greek than "Lead us not into temptation." Moreover, the difference of meaning, though slight, is not only in the direction of greater accuracy, but affords a relief to the minds of some on whom the suggestion that the Heavenly Father actually *leads* his children into a condition of moral peril, operates as a distressing idea. Personally we do not share the feeling of uneasiness here indicated. Moral peril is induced not only by the seductions of the lower nature, but also, and often most signally, by the call to higher things. Nevertheless we know very well that the uneasy feeling exists. Occasionally it finds vent in the entirely unauthorised substitution of the phrase "Leave us not in temptation"; a wilful change, which shows how strong must be, in some minds, the repugnance to the existing form of the petition.

But, on the other hand, the prayer "Deliver us from the evil *one*" has provoked already an outcry of indignant wonder. The special reason for this is not far to seek. The new phraseology strikes most people as intended to obtrude a fresh argument for the personality of the Devil. And even those who tenaciously hold to a belief in the personality of the Devil, feel that in a formulary of worship the very essence of which is a divine catholicity, the prominent presentation of such a doctrine would be out of harmony with all probability. With this feeling we entirely sympathise. There is, indeed, the strongest presumption against the existence of any such dogmatic element in the Lord's Prayer. We conceive, moreover, that those who interpret "the evil *one*" as meaning the Devil, quite mistake the force and object of the petition. Had it been the deliberate intention of the Revisers to give point to any such suggestion, it would have been necessary for them to distinguish the phrase with capitals, thus, "the Evil *One*." This they have not done.

If, however, the prayer "Deliver us from the evil *one*" does not mean "from the Devil," what does it mean? The expression "evil *one*" is nowhere found in the Authorised Version, but has been introduced by the Revisers in nine distinct places. The first of these is Matt. v. 37, "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*." On the significance of this statement, light is immediately shed by the following verses: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." Here "him that is evil" represents precisely the same Greek as "the evil *one*," and the meaning must be the same. That is to say, in both cases it is the evil fellow-man who is referred to.

Another passage in St. Matthew where the expression has been introduced is xiii. 19; "When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart." The Authorised Version has "the wicked *one*." The expression is paralleled in St. Mark by "Satan," in St. Luke by "the Devil." Here it may be thought that there is a strong case for regarding "the evil *one*" as synonymous with the Devil. We are inclined to believe that it is not so; but that the several explanations given, in the different gospels, of "the birds" that "devoured" the seed sown by the wayside, are alternative, not equivalent. A parable of human life and trial has, in its very nature, and is designed to have, various applications mutually consistent with each other. The evil associate; the open adversary (Satan); the invisible influence, whether personal or impersonal, whether within or without a man, which in Scripture is called the Devil, *all* these answer, in different ways, to the description of "the birds," which snatch from the heart the seed that lies as yet upon the surface, unplanted.

One more place in which "the evil *one*" appears in St. Matthew is xiii. 38, "and the tares are the sons of the evil *one*; and the



enemy that sowed them is the devil." The Authorised Version reads "the children of the wicked *one*." In either case there is a contrast drawn between the "evil *one*" and "the devil." To the Devil is ascribed the mischief of introducing into the heart the "tares" which are generated by evil men around. In other words, the conduct and character of bad associates have an ally within us which makes them influential upon ourselves.

The next case in which "the evil *one*" occurs is St. John xvii. 15, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one*." Here "the evil *one*" is clearly a constituent part of "the world;" that is, a wicked human being.

The next passage is Eph. vi, 16, where we read, "withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*." In the Authorised Version it is given, "fiery darts of the wicked"; the only change of meaning is the alteration from the plural to the singular. It is still the earthly enemy of righteousness against whom "the shield of faith" avails.

The remaining three instances are in 1 John, where we read (iii. 12): "not as Cain was of the evil *one*, and slew his brother"; and (v. 18, 19): "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil *one* toucheth him not. We know that we are of God, and the whole world lieth in the evil *one*." The Authorised Version reads in the first two of these three cases "that wicked one," and in the last gives "lieth in wickedness." It is to be observed that the Revisers, for some unaccountable reason, have not in these three instances printed "*one*" in italics; they ought, of course, to have done so, as in other cases. The meaning is the same as in Eph. vi. 16, namely the evil and forceful oppressor of the right. The last passage, where "the whole world" is represented as being in his power, refers with much probability to the Imperial Despot, as the great outward enemy of the infant Church.

In three other places the Revisers have rendered the precisely same phrase in a different way. Thus in St. Matt. xii. 35, we read, "and the evil man out of his evil treasure bringeth forth evil things." Here "man" should have been in italics; as indeed it is, in the parallel place, St. Luke vi. 45. Again, in 1 Cor. v. 13, "Put away the wicked man from among yourselves"; where also "man" (the Authorised Version has "person") should have been in italics.

On the whole, we see no ground for objecting to the rendering "the evil *one*" in the Lord's Prayer on the mere strength of the supposition that it introduces a reference to the Devil. The prayer is against exposure to the influence of evil association. It is in the spirit of St. Paul's saying (or quotation) 1 Cor. xv. 33, "Evil company doth corrupt good manners," where we might have preferred the rendering "Good morals ill companionships corrupt," both for the sake of the sense, and to preserve the rhythmical arrangement of the words, which form indeed an iambic line in the original.

Is a clause on the subject of evil association one that we might naturally expect to find in the Lord's Prayer? Lightfoot, who has devoted much attention in his *Hore Hebraice* to bringing out the striking parallels between the Lord's Prayer and the better utterances of ancient Hebrew devotion, quotes the following from the section on Prayers in the Babylonian Talmud. "Rabbi [Judah] was thus wont to pray: 'Be it Thy good pleasure to deliver us from the insolent and from insolence, from the evil man and from the evil encounter, from evil influence, from the evil companion, from the evil neighbour, from the destructive adversary, from the harsh judgment, and from the harsh adversary,' &c." This prayer is in keeping with the exhortation of the Book of Proverbs on the uses of wisdom (iii. 12-15): "To deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways are crooked, and *they* froward in their paths."

Whatever we may think of the new rendering of the Lord's Prayer, we are not likely habitually to adopt it, either in public or in private devotion. For, even as it is, we do not usually employ for devotional use either of the two forms of the Prayer which actually stand in the Authorised Version. Both in the printed prayer-books of all denominations, and in the pious use of most persons, the exact terms in which we recite the Lord's Prayer are borrowed from an older version. So strong is the power of devout association in dictating the retention of the time-honoured language of worship. Nor do we at all contradict the spirit of Christ's model of supplication to the Father, when we prefer, even at the sacrifice of verbal conformity with the Master's formulary, to retain an association, for many unspeakable reasons hallowed and dear to us. The Lord's Prayer is something more than a merely dictated set of words. It is the suggestion of the right attitude of the soul toward God, and of the simplest and most necessary acts of spiritual preparation for His worship and service in the heart and in the life.

## A Good Samaritan.

**T**HIRTY years ago Dr. Goodman resided in the town of Westboro', where he had a moderate practice among the better-to-do sort of people, and a large practice among the working classes. The rich he charged according to their ability to pay; the working people he charged one shilling per consultation. He was a plain, straightforward man, who abominated shams, called a spade a spade, was somewhat doubtful as to the infallibility of the doctor's bottle, and also of the popular orthodox dogmas. He did not, however, profess to be a Unitarian, but a liberal Churchman. He was not an ardent Churchman, however; indeed he was more of an outside buttress



than an inside pillar of the State institution; and we were pretty sure he would not have become a martyr for his faith. He was nevertheless a man who was highly esteemed for his integrity and his philanthropy.

The Rev. Josiah Badley was the Unitarian minister of Westboro' at the period referred to. He was a family man. With slender means, he had given his children a liberal education, and was himself possessed of more than average ability. He took a part in political movements and local public questions; but the support rendered to some town matters was not always of a discreet character, a fact of which he himself became aware, when it was too late.

Well, in common with other people, it happened that Mr. Badley fell ill, and as heresy in theology readily scented heresy in medicine, he was led to seek the advice and assistance of Dr. Goodman. Though ill, there was nothing alarmingly wrong with Mr. Badley, and the Doctor expected his endeavours would in the course of a week or two be successful. But many weeks elapsed without any sign of improvement in Mr. Badley's condition. At length the Doctor became quite anxious about the case, feared he had misunderstood it, and reassured himself again and again. Not only did week after week pass by, but month after month; and there was Mr. Badley afflicted still, and periodically seeking relief. The good Doctor was not only surprised; he was completely *nonplussed*.

Dr. Goodman now felt persuaded that the malady arose, not from physical, but from mental causes. Going straight to the point at once, he said: "Mr. Badley, your case bewilders me. Under ordinary circumstances your trouble ought to have disappeared a couple of months ago. There is some cause stubbornly at work of which I am entirely ignorant. Now I must be plain with you, and you must please to be plain with me. Is there not something in your domestic or pecuniary circumstances by which you are greatly oppressed?" Mr. Badley confessed to the Doctor that there was. "Are you unhappy in your domestic relationships?" inquired the Doctor. "No," said Mr. Badley. "Are you then in debt?" asked Dr. Goodman. "I am," replied Mr. Badley, "and to such an extent, that the thought of it is like a millstone hanging round my neck. My mind is never free from the terrible burden. Day and night, awake and asleep, I am dreadfully oppressed. There is neither light nor joy for me, and what is worse, I see no way out of the miserable gloom in which I am placed." "Well," said the Doctor, "if you are to recruit your strength again, you will have to be relieved of this terrible burden. Go home and bring me this evening a statement of your pecuniary liabilities, and I will see what can be done for you."

Here was a ray of hope for poor Mr. Badley. He went home, prepared a full and correct account of his debts, and in the evening returned with it to Dr. Goodman's. The Doctor welcomed him, feeling assured he had discovered the root of the disease now. He took the papers, and closely scrutinized them—"Ten, twenty, thirty,

sixty, ninety—why, good heavens ! more than a hundred pounds ! The Lord bless us ; whatever is to be done ! I had no idea of this, or I should have trembled to inquire into your monetary affairs.” However, the Doctor had previously promised to see what could be done, and he was not the man to shirk a responsibility.

About thirty miles from Westboro', was a large manufacturing town, in which there were many rich and influential Unitarians, and among them were not a few generous souls. Thither went Dr. Goodman, and sought one of them. To him he stated Mr. Badley's case, and declared at the same time, that unless he could be relieved of his pecuniary embarrassment, he feared he could not possibly rally. His appeal met with a generous response. The Doctor obtained a list of other wealthy and influential Unitarian people, waited upon them, and met with a success that was no less gratifying than astonishing. One pound from one, two pounds from another, five from a third—thus he prosecuted his mission the whole day through. When he returned at night to Westboro' his pockets were heavily laden with about one hundred and twenty pounds !—more than sufficient to supply Mr. Badley's immediate necessities. Need it be stated that from that time, the afflicted gentleman's recovery was marvellously quick, almost magical. He required no more medicine. It was soon evident that the tonic he had required was not iron, but gold. It acted as a charm upon his broken down system. Life now wore another aspect, his path was once more a cheerful one. Existence, after much darkness and bitterness, again became radiant with the light of hope and happiness.

Mr. Badley is now dead ; but the Doctor still lives to assist his fellow creatures, though he long since passed the allotted three-score years and ten. God bless such men as Dr. Goodman ; may their tribe increase.

## The Master Spirit.

“GIVE me a spirit that on life's rough sea  
Loves to have his sails filled with a lusty wind,  
Even till his sail-yards tremble, his masts crack,  
And his rapt ship run on her side so low  
That she drinks water, and her keel ploughs air.  
There is no danger to a man that knows  
What Life and Death is : there's not any law  
Exceeds his knowledge ; neither is it lawful  
That he should stoop to any other law :  
He goes before them and commands them all  
That to himself is a law rational.”

—GEORGE CHAPMAN.



## Notes of Sunday School Lessons.

XXII.—(*June 5th*).

SECOND VISIT TO EGYPT.

Read Genesis xliii.

**T**HE corn brought by the brothers soon exhausted. Altogether sixty-six (xlv. 26) persons were to be fed. We are not to understand that there was no vegetation, or even that all which might be used for human food had failed. It was the corn-food that was deficient. This, however, is so important a part of the food of man that we need not wonder at the expression, "the famine was sore in the land."

Jacob's reluctance to part with Benjamin: arising from his affection, from the risks of travel, and from his distrust of his other sons. Judah offers himself as surety, knowing their extremity; aware, probably, that the brothers regretted their conduct towards Joseph, and would protect Benjamin; and trusting the word of the Governor of Egypt. Many lives were at stake. Necessity compels Jacob to yield.

Jacob sends present to conciliate the Egyptian Governor, with double money, etc.; gives benediction: remains behind lamenting Benjamin, and anxious for his safe return.

The brothers arrive in Egypt; appear before Joseph. Joseph recognises Benjamin; sees that his brothers have not failed in their conduct towards him: is touched by that fact: issues orders that they are to dine with him.

The old crime is still working retribution: the brothers suspect sinister designs. Egyptians had magnificent houses. Awed by the splendour, and by their own fears, they speak to the steward, who re-assures them, attends to their needs, and restores Simeon to them. They prepare their present, and when Joseph comes "bow themselves to him to the earth." (Did they think of Joseph's dreams?)

Inquiries about Jacob: recognition of Benjamin. Emotion overcomes him. Distance and lapse of time do not weaken true affection. Joseph yearned for the interchange of affection that had been so long denied him. Still he refrained himself.

We learn the customs of the Egyptians at their banquets from the ancient pictures. Guests were supplied with flowers: sat on chairs or stools: supplied with wine: music: small and low circular tables: variety of dishes: ate with fingers. An image in form of a human mummy was brought in, and shown to each of the guests, warning him of his mortality, and the transitory nature of human pleasures.

The Hebrews "marvelled." Why should they be so distinguished? Why should such strong preference be shown to Benjamin? It was an Egyptian custom, says Herodotus, to set twice as much before a king as before the others.

Lessons:

- (1). The vitality of affection.
- (2). The effects of wrong-doing. Joseph tests his brethren before making himself known to them.

XXIII.—(*June 12th.*)

## JOSEPH MAKES HIMSELF KNOWN.

Read Genesis xlv. ; xlv. 1.

Joseph submits his brothers to a trial, that he may learn whether they are still the cruel selfish men forgetful of the claims of the nearest relatives, or whether time and experience has softened and humanised them. Hence his "silver cup" is placed in Benjamin's sack. Will they forsake him in his trouble, or will they stand by him, share his disgrace, and his punishment?

A "divining" cup—a "fortune-telling" cup. Men wish to know future events, the issue of contemplated schemes. When they were ignorant of physical laws many departments of nature were appealed to as furnishing, on certain conditions, good or bad omens of human destiny. This is childish and irrational. Scripture speaks of divining by the staff (Hosea), of divining by arrows, of consulting images, and of looking into the livers of animals. (Ezek. xxi. 21).

An old Greek writer, Jamblichus, refers to the practice of divining by the cup. He says that by means of certain figures reflected in the rays of light in clear water, future events were indicated. In our own time sometimes old and ignorant women think that they can "tell fortunes" by coffee-grounds or tea leaves left at the bottom of a cup. The Egyptians were not above this folly.

Picture the scene on the return journey: the first resting-place is reached: food is being prepared: all are rejoicing at their success—Simeon and Benjamin both with them, corn in their sacks: all full of stories to recount to Jacob of their treatment by the Governor of Egypt. Then a cloud of dust is seen in the distance: messengers from the Governor in search of themselves. The question: the consternation and indignation: the discovery. They all returned with Benjamin. Joseph's feigned anger. Judah's touching and beautiful appeal, offering himself to be slave instead of Benjamin, that Jacob's heart might not be broken.

The object of the stratagem is gained. Joseph learns that his brothers have a strong regard both for Benjamin and Jacob.

Was Joseph right in setting a trap for his brothers? Is it well to put temptation in another's way? Our conscience tells us that it is not right. We should not like to be treated so. We even pray to God "Lead us not into temptation." We should be trustful towards others, and if by their conduct they have made us distrust them, we must refrain from putting temptation in their way.

The pathos of Judah's speech, and his self-sacrifice melt Joseph's heart. He can no longer restrain his feelings. He makes himself known. Refer to the story of the discovery of Ulysses, and the poem "*Enoch Arden*."

## Lessons :

(1). Tricks, traps, are not compatible with the love and trust we ought to have for each other.

(2). The power of self-sacrifice to touch the heart.

## XXIV.—(June 19th.)

## JOSEPH'S FORGIVENESS.

Read Genesis xlv. 1-8 and 24; and l. 15-21.

What pleasure the conduct of the brothers, and especially that of Judah, must have given to Joseph! His emotion at first was too great to be put into words, too sacred to be exposed to strangers. Imagine the surprise of the brethren, when the Governor said, "I am Joseph." In their feelings there would be, *first*, wonder that the long-lost Joseph was there before them in the great ruler of Egypt: *secondly*, pleasure, as their brotherly affection recognised the existence and the greatness of him for whom they had felt so much remorse: *thirdly*, fear, as they remembered their own conduct to him who had now power to take vengeance.

Their trouble prevents them from answering Joseph. He invites them to come nearer; his fraternal love yearned towards them; he repeats the assurance that he was that Joseph, their brother, whom they sold into Egypt. He generously tries to banish their fear, and to save them from mutual reproaches by saying that what they had done had resulted in great good, and seemed to have been providentially ordained.

As he sends them for their father and their families, he gives them the admonition: "See that ye fall not out by the way." Perhaps because he thought of their quarrelsome conduct in past times; but, most likely, to save them from the mutual recriminations which he anticipated. Wrong-doers are mean in other ways, and seek to cast the blame on others.

Long after Joseph's generous forgiveness, the memory of their crime remained. Jacob told them that apology should be made. Reparation was impossible. To say, "I have done wrong," is humbling, but not degrading as the wrong was; it is hard, but it is manly and right.

It is almost impossible to say when the effects of an evil deed cease. Years passed, Jacob died, and then the guilty fears were re-awakened. They send a messenger to Joseph apologising and asking forgiveness. They come themselves, and fall down before him, in their fear. Contrast the abjectness of guilt, as shewn by the brothers, with the nobility of forgiveness as shewn by Joseph.

Forgiveness a high Christian virtue. We pray "Forgive us our trespasses as we forgive those who trespass against us." We are not to retaliate evil by evil, but by good.

## Lessons :

(1). None can permanently injure us but ourselves. Joseph's brethren hurt themselves more than their brother. The injurer always suffers more than the injured. Joseph was made a slave, was imprisoned, but was not dishonoured. Jesus was spat upon, was mocked, was crucified, but not dishonoured.

(2). The Christ-likeness and God-likeness of forgiveness.



XXV.—(*June 26th.*)

## SETTLEMENT IN EGYPT.—

Read Genesis xlv. 9.—xlv. 34.

The greatest pleasure of greatness and power and wealth consists in the ability to do good to others. Joseph now enjoyed this pleasure. In his high position he did not forget the claims upon him of relatives and friends. So respected and beloved is he by the king that he offers to the kindred of Joseph "the good of the land of Egypt," and "the fat of the land."

Joseph wished to see his father, to cherish him in his old age, to provide sustenance for the whole family in that time of famine. He could not leave his own responsible post, and he could serve his kinsfolk more effectually in Egypt than in Canaan. Therefore he sends for Jacob and all his house.

Picture the return of the brothers to Hebron: their wonderful story of Joseph alive and "in great glory" in Egypt: Jacob's incredulity: the proofs. Perhaps wheeled carriages were unknown in Canaan.

The excitement and joy of the brothers would be sadly damped by the thought that now their infamous part in the removal of Joseph would become known. They experienced the truth of the saying: "Be sure your sin will find you out."

Jacob, convinced, is eager to see his beloved son. In our days we hear accounts of youths that left home long years since for foreign lands; met with troubles that made them shrink from communicating with parents; ultimately prospered and sent for aged relatives. And the prospect of meeting a dear son has enabled many a parent to brave the perils of the ocean, and to leave the land to which he was attached.

On his way Jacob passes through Beersheba, the place where he had been taught to worship God. In a dream God seems to assure him that He will be with him even in Egypt.

It would take several days to cross the desert. Judah takes the news of Jacob's approach to Joseph, who goes to meet him. The affecting meeting of father and son separated so long may be imagined.

The land of Goshen is assigned to them, because of the excellence of its pasture, and that they might live apart from the Egyptians, who despised shepherds as the lowest caste, and connected them with wild Arab tribes of the eastern desert. It was, also, convenient for return to Canaan.

*Emigration* has been a necessity in other lands since the time of Jacob.

## Lessons :

- (1). The pleasure of doing good to others.
- (2). No good or evil can be permanently hidden.
- (3). There is room in God's world for all his children to live in comfort.

## Ecclesiastical Summary.

RUMOUR has it that an official representative from the Vatican is about to be recognised by our Government. No nuncio, we believe, has been openly received from the Papal Court since the ill-starred reign of King James II. The difficulty has always been that Rome refuses to accredit any but an ecclesiastic. Negotiations which were in progress during the late administration are now, it is said, practically complete, and an ecclesiastic bearing the diplomatic credentials of the Holy See is to be expected in London. The visit to England of the Cardinal Secretary of State, Jacobini, as the guest of Cardinal Manning, which the Roman Catholic papers announce as likely to take place this summer, has probably some connection with the above.—To the promulgation of the teachings of St. Thomas Aquinas, in which Leo XIII. finds the panacea for all the doctrinal errors of the day, a special Review will shortly be devoted. The first number is to be published at Rome at the end of the month; among other things it will record the transactions of the lately instituted Academy of St. Thomas.—The Catholics of Paris are greatly incensed by the cession to M. Loyson (Père Hyacinthe) of the Church of Assumption, a chapel-of-ease to the Madeleine. This is the act of the Municipal Council. The little church in question was formerly served by Père Daguerre, who was shot by the Communists, and daily masses for the repose of his soul were said within its walls. This practice, it may be presumed, will not be persevered in by M. Loyson. In addition to the use of the church, M. Loyson, it is stated, will now receive a salary from the government. The Ultramontanes call this “propping up an apostate.” While Republican France is thus largely tolerant, the head of the Legitimist party remains a faithful son of the Church. Princess Massinio has presented to the Pope, in the name of her brother the Count of Chambord (Henry V.), the handsome sum of 10,000 francs, his regular annual offering, which, it is superfluous to say, is never declined.—It may be interesting to note here, that the rector of the Irish College in Rome, Mgr. Kirby, an able Irish scholar, has been raised to the episco-

pate, still retaining his present office, as his see, *in partibus infidelium*, has a merely nominal existence.—The arrest, under the Coercion Act, of a priest in the West of Ireland, Father Eugene Sheehy of Kilmallock, has excited very warm feelings in the minds of his co-religionists.—A very important Bull, affecting the privileges of Religious Orders in England, has just been issued. The effect of it is to place them much more within episcopal control, both as regards their Missions and their Schools. The jealousy felt by English Catholics in regard to the encroachments of these Orders is little understood by outsiders.—At Glasgow a new and splendid Franciscan Church has been erected, at a cost of £12,000.

The Convocation of Canterbury has not been very lively; though Archdeacon Denison had the bad taste to lead a small army of eight in opposition to the “abomination” of a vote of thanks to the Revision Committee. Burning questions of the day were the less agitated, in consequence of the appointment of the Ecclesiastical Commission, a machinery which a Churchman describes as “a cumbrous but convenient contrivance for doing nothing.” The composition of the Commission is evidently favourable to the High Church party.—Mr. Gladstone has declined to receive a deputation to intercede for the release of Rev. S. F. Green from Lancaster Gaol.—The memory of Bishop Berkeley is dearer perhaps to philosophers and to philanthropists than to churchmen; yet a movement has at length been set on foot to erect a monument to one of the best of men in his own cathedral of Cloyne. Berkeley lies at Christ Church, Oxford; hence, no doubt, the long delay of this memorial in his Irish diocese. Yet it is not always the greatest of bishops who are the soonest to receive the tribute of monumental stone. There was not even a line to commemorate at Chester the resting-place of Bishop Pearson, author of the immortal folio on the Creed, till a subscription for a monument was set on foot by some American admirers.—The noble Parish Church of Great Yarmouth now rejoices in “the finest pulpit in England,” a glorious work, of magnificent proportions, in



carved oak, a masterpiece worthy to rival its most famous compeers in Italy or Flanders.

Heresy, heresy, heresy is the cry in the favoured land of Presbyterianism, from the Tweed to John o'Groats. It has been discovered by a competent observer that "the Westminster Confession is to-day an admirable statement of what the most highly cultivated and intelligent of Scottish Presbyterians do *not* believe." Dr. Begg says that, if heresy is in the air, it had better be kept there, and not admitted into the Free Kirk College of Aberdeen. Accordingly, Rev. William Robertson Smith is no longer a Professor. The Free Kirk Assembly has not thought proper to convict him of heresy; but by 423 votes to 245 it has found that his "lack of sympathy with the reasonable anxieties of the Church" is both "singular, and culpable;" and by a reduced majority (394 to 231) it has declared his chair vacant, still offering to pay him his full salary. Dr. Marcus Dods, of Glasgow, who is no follower of Robertson Smith, regarding his main thesis as "almost as untenable as the original traditional view," came out manfully against tactics which "proposed to deal with the heretic and not with the heresy." But Principal Rainy has joined the "Highland host," and the Free Kirk has sold its birth-right in a panic.—Robertson Smith is brave; but M'Farlan of Lenzie, the hunted heretic of the Established Kirk, is not. To use an expressive phrase, once employed by Anderson of Glasgow, "he hath henned." Invited to "explain" his contribution to *Scotch Sermons*, he has expressed deep regret that he had not made it evident that the views described in his discourse *were* not his own, but objections that he wished to meet. So the old divine, who once read a Unitarian sermon by mistake, finding his error before the close, triumphantly added, "These are the arguments of our adversaries; next Sunday I shall refute them." But Mr. M'Farlan's "next Sunday" did not come till the meeting of the Assembly, and his "refutation" has not gone beyond a disclaimer.—The over-strained feeling in Scotland may be judged from the fact that Rev. Dr. A. S. Muir is suspected of being a Jesuit in disguise, because he has been seen arm-in-arm with a Catholic priest.—Professor M'Gregor, of the Edinburgh Free Kirk College,

having resigned, the chair of Systematic Theology has been filled by Dr. Laidlaw of Aberdeen. Sir H. Moncrieff proposed Dr. Watts, of Belfast, for the office, but only secured 200 votes against 364. Dr. Watts did not seek the appointment, and there was an idea that he was "favourable to instrumental music," a terrible blot, no doubt, on the shield of a systematic theologian.—The English Presbyterian Synod declines to take a side, one way or the other, on the question of Disestablishment.—Overtures for union between the Irish General Assembly and the Irish branch of the U.P. Church, are at present at an end.—A handsome new Gothic U.P. Church was opened in Belfast the other day. In an address on the occasion Rev. John M'Lay stated that in Ireland after 1733, "owing to the prevalence of Arian views, religion in the Presbyterian Churches had become merely formal, and morality had sunk to a low ebb." From this it would appear that, in some quarters, morality has not yet risen to the level of the ninth commandment, while St. Paul's teaching in 1 Cor. xiii., still receives a "merely formal" assent.

The Congregational Union has rejected Dr. Parker, electing Rev. J. A. Macfadyen to the Presidential Chair for 1882 by 726 votes to 479. It has also carried, by a large majority, a resolution doing away with nominations for the future. Dr. Allon's opening address was able, and fairly liberal. The venerable Dr. Rees of Swansea illustrated the distinction between nature and grace, by quoting from a Welsh minister to the effect that "common sense was more essential to a minister than grace; for, if graceless, he might get grace for the seeking, but he could not have common sense unless he was born with it." This is the Jubilee year of the Congregational Union, and its adherents have more than doubled their numbers during the half-century.—The death of Edward Miall, at the age of 71, removes one who will be known in history as the founder of the Liberation Society. Mr. Miall, originally a Congregationalist minister, was regarded by outsiders as the type of the Political Dissenter; nor did he disown the name; but in his own mind the religious interest of his cause was always the prevailing consideration; he was made what he was by the purity and keenness



of his enthusiasm for the spiritual ideal of the Christian Church.

The prosecution of three ministers of the Primitive Wesleyan body, for "indecent" conduct in singing hymns in the public streets of a Protestant quarter, has caused much excitement in Belfast, "where," as a local solicitor has it, "the people fight like devils for conciliation, and hate each other for the love of God." The Recorder quashed the conviction before the magistrates, declaring that "to preach the Gospel in the open air is not made an offence as yet by the Parliament of the Empire."

The Salvation Army held its first anniversary in Ireland on 7th May, in the Ulster Hall. The General, Rev. W. Booth, has the true autocratic instinct. The representative bodies of existing churches, he observed, spent their time in discussions. "One said, 'I move this,' another said, 'I second it,' a third said, 'I move the opposite, and somebody else seconded that; and then they jawed and voted; and after that they jawed and voted again.'" Nothing of this sort is to be allowed in the Salvation Army, which seems to be an excellent machinery for multiplying the most resonant echoes of the "jawing" of their General. The Presbyterian *Witness* is distressed at this rude method of evangelising; partly, because Scripture forbids "female-preaching,"—forgetful of the fact that, if St. Paul's regulation at Corinth has the force of perpetual prohibition, it excludes the ecclesiastical exercise of the female voice, whether in psalm or prophecy; and partly, because it is scandalised at its own imaginative picture of "General Paul marching into Corinth with his staff, heralded by his silver trumpeter, and attended by Captain Phoebe and Major Priscilla, and presenting colours to Lieutenant Chloe." Yet good St. Patrick marched into Ulster collecting his audience by beat of drum.

The mortal part of William Penn rests under the green sod of the quiet burying-place at Jordan's, in Buckinghamshire. It is proposed to make the removal of this sacred dust to Philadelphia a "feature" of the bicentenary, next year, of the founding of that city. Surely this is a case for a modern application of the touching lines of Shakspeare, "Good Friend, for Jesus' sake, forbear."

In Glasgow and Belfast, and perhaps in other places, the Oaths Bill has been taken as a signal for an "anti-Atheist agitation." On the other hand, Lord Selborne has emphatically condemned the injustice of taking a course "against one particular man (however bad he may be)," which has never been taken "against any other man, though other professed and notorious unbelievers have sat in the House of Commons, and perhaps may sit there still." And a well-known High Churchman, Rev. Archer Gurney, writes: "We are all willing now to admit the Jew and the sectarian of every class. Can we reasonably exclude the Christian unbeliever, if I may use such an expression, the man whose moral life has been insensibly modified by Christianity, though he does not hold its tenets?"

Harvard invited Dr. Phillips Brooks, the leading Liberal of the American Episcopal Church, to succeed Dr. Peabody as University preacher, but the invitation was declined, and now it is thought that Rev. E. E. Hale will be chosen.—Mr. John Fretwell, who is known, wherever Unitarians exist, as a lay pioneer of the cause, is now taking charge of the Church at New Orleans.—John Gorham Palfrey, D.D., LL.D. (born 2nd May, 1796, died 26th April, 1881), who was ordained pastor of Brattle Square Church in 1818, was the most erudite Biblical Scholars of a past generation. His *Lectures on the Jewish Scriptures and Antiquities* and his *Lowell Lectures on the Evidences* were standard works in their day. His honourable course remarkably illustrates the career of active citizenship which is open to the American clergyman. After resigning his professorship, he became a member of the legislature, acted as Secretary for Massachusetts, and for five years was Postmaster of Boston. Rarely does one so distinguished in the scholar's province prove himself so accomplished a man of affairs.

Manchester Unitarians have revelled in a Grand Bazaar, raising £4000 for chapel-building, exclusive of donations which bring the sum up to about £6000.—The Dukinfield School Bazaar has also proved a gratifying success.—At the last meeting of the Council of the British and Foreign Unitarian Association, a proposal for a National Conference of Unitarian and other Christian Churches was received with favour.—

Rev. C. C. Coe is to preach the Association sermon in Whit-week.—A venerable minister, Rev. W. Worsley, B.A., who fulfilled a fifty years' pastorate at Gainsborough, has been called home at the ripe age of 85.—It is worth recording that at the funeral of Mrs. Holden, wife of the respected minister of Kirkstead, religious services were conducted in a most catholic spirit of Christian union by Episcopal and Wesleyan ministers.—On May-day passed to his rest in his 82nd year, Samuel Hunter of Windy Hill, a staunch pillar of the little church at Cairncastle, and a man whose genuine benevolence had won the esteem of all around.

Next month come the chief anniversaries of the Unitarians both in England and Ireland. The East Anglian Association has already held a successful annual meeting at King's Lynn; and the London Domestic Mission meeting was dignified by a remarkable speech from Dr. Martineau. The British and Foreign Unitarian Association has issued a circular, which we hope may receive a liberal response, asking for local congregational collections in aid of its funds, and is anxious to be able to announce as many promises as possible at its annual meeting next week. Prof. Kovács is expected from Transylvania, and Rev. G. Batchelor from America, for the London meetings. The Old General Baptists are to assemble this year in the Memorial Hall, Farrington-street, and will receive a deputation from the Church Reform Union. We wonder when the Unitarians of the metropolis will be able to accommodate their meetings in a Hall of their own. The Provincial Assembly of Lancashire and Cheshire, and the Examinations of Manchester New College and of the Unitarian Home Missionary Board, will keep Unitarians busy during the month of June. The Remonstrant Synod of Ulster meets on June 21st, and the Association of Irish Nonsubscribing Presbyterians and other Free Christians, on the following day.

Beyond all question, the most mo-

mentous event in the religious world of our day is the publication of the Revised Version of the New Testament. The orders for the volume already received amount to nearly two millions, and it is to be had at all prices, from ninepence upwards. *Public Opinion* is doing good service by collecting, from the columns both of the secular and religious press, the salient parts of the various reviews of the work as they appear; and by inserting independent correspondence on the subject from scholars and thoughtful readers. The question whether it is lawful for clergymen to use the new version in churches is already raised. The *Law Journal*, admitting that the Act of Uniformity prescribes no particular translation of the Bible, nevertheless considers that an Act of Parliament would be required to supersede the existing use and wont. The *Church Times* boldly declares that the clergyman is at liberty to use any translation in reading the Lessons. The Gospel and Epistle are of course parts of the Prayer-Book. There might, therefore, again be a diversity between the New Testament of the lectern and that of the reading-desk, as there was from 1611 to 1662, till which latter date the Gospel and Epistle still remained in the version of 1572. Any way it seems clear that, in preaching, the clergyman may take his text from the Revised Version if he so pleases.

In America, the consignment of copies of the Revised Version was received, we understand, on Thursday afternoon, May 19th. On Saturday morning, the *New York Herald* presented the revision *in extenso*, as part of its current issue. Doubtless it would be news to many of its readers. We trust its perusal exercised a beneficial effect upon a community where, it is said, clergymen get higher salaries than anywhere else, because it takes a heap more work to save a New Yorker than any other man. If this arithmetic be generally applicable, the salvation of a Non-subscribing Presbyterian must, for the most part, be regarded as a comparatively simple matter.